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EDITORIAL

A GREAT FRENCH CHURCH.

One who approaches Paris from almost any direction will mark his proximity to the city by the two tall towers that stretch upward from the massive cathedral of Notre Dame. If there is one object in Paris that may be called thoroughly representative it is this old church, situated on an island in the Seine. It is perhaps one of the oldest foundations in the entire city, dating, as it does, from the days when it was both church and fortress. Around it the city has grown, building up on the island and stretching to the north and the south banks, marshalling itself around this central point, the walls of Notre Dame.

There is something compelling about the vision of those two towers, associated as they are with the life of this great French capital. In point of height the Eiffel tower overlooks the cathedral. The Louvre contains treasures which far excel anything that the great minster can exhibit. The splendid church of the Sacred Heart that crowns the heights of Montmartre is a more recent monument to the devotion of Roman Catholicism. And the various public parks and squares could tell the history of modern Paris far more effectively than could Notre Dame. Nevertheless it is the old church that stands as the representative of the city. Upon its walls are graven the marks of all the periods of French life and it stands as a monument of devotion to a great idea, and a kind of architectural prayer, wrought out of the living rock in days when men could not print but only build. The cathedrals of the world have had a powerful influence on its religious life. They are the standing records of devotion, wrought by men whose lives could find no better method for the expression of their religion.

On the face of Notre Dame and around its walls may be seen the proofs that it has survived many generations and at least three great periods of design, for as many forms of architecture appear in its great fronts. The supreme idea which moved its builders to lay firm its foundation has been carried forward by successive generations of architects. If its stones could speak they would tell of days of havoc when it was the solitary defense of the growing city, of times of prosperity when men came to bring their offerings to its shrine, of hours of frenzy and fanaticism when mad men danced about its walls in a delirium of revolutionary passion, of times of reconstructive strength promising an ampler future.

The strength of Roman Catholicism lies in no small degree in its great buildings. These give it an air of permanence. Religion is only half equipped until it begins to build. The New Testament records several instances of a church in the home, but it is only when the church has a home of its own that it becomes impressive in the community. The very thought of permanence is inwrought with a structure in which the consecration of a people has been expressed. It is the sacrifice which is required in the erection of a church that gives spirit and character to a group of worshippers.

Protestantism has not undertaken the task of building great cathedrals. Probably such are not needed to-day, though wherever seen they are the particular glory of our Christian faith, little as their builders may have known of the great depth of Christian truth. But Protestantism has been quick to understand the value of the church building, and is zealous in the construction of houses for its new-born churches. The Disciples of Christ have undertaken with zeal and heroism this work of erecting church buildings throughout the country. Even though they may cost far less than one Notre Dame they will mean many times as much to the nation as conservators of righteousness and the public good. Our great cathedral will not be a building wrought by men, but a spiritual structure into which all the forces of a great and powerful Christian body have entered to make it the temple of the Holy Spirit and the dwelling-place of the Lord of Glory.

CHURCH EXTENSION.

Last week our leading contributed article was upon Enlargement. This week the entire paper is devoted to Extension. And what extension could be more important than Church Extension? Among the elements of a successful business none are more important than stability. Constant changes induce a feeling of uncertainty. Stability is essential to the highest manhood. The business of the church is to develop manhood and womanhood to the highest efficiency for service possible. The stability of the church is a *sine qua non* in the development of Christian character. The cathedrals which are poems in stone on the cross of Christ are monuments of the most permanent and enduring elements of European civilization. These massive and magnificent structures speak eloquently of the worship of God and the service of man throughout the medieval period. In every community of our homeland the church stands for the enduring and stable elements of our social and national life. Without a home the individual is but a bird

of passage, a sort of "wandering Jew." What is true of the individual is true of the congregation of Christians without a church home. First, the congregation without a building of its own lacks confidence in itself and cannot fail to impress upon the surrounding community the uncertainty which its own members feel. Moving from hall to hall does not only entail the loss of attendance in the Sunday school and at the church services, but each change creates confusion and uncertainty. No sacred and hallowed associations can cluster around the church life of a congregation without a church home. Second and perhaps still more important, is the fact that no congregation can bear its full and complete testimony concerning the glorious gospel of our blessed God when changing from pillar to post or even in a borrowed church as in its own permanent abiding place. While the truth should always be preached in love it should be preached fully and fearlessly. But if the preaching of the "full gospel" offends those whose church the homeless congregation has borrowed compromising church members who claim to be Christians only will make it unpleasant for the loyal and faithful preacher of the Word. A church home is therefore an absolute necessity. It gives the community confidence in the congregation; it gives the congregation confidence in its own permanence and mission and it enables the Disciples of Christ to preach the gospel in purity and power declaring the whole counsel of God.

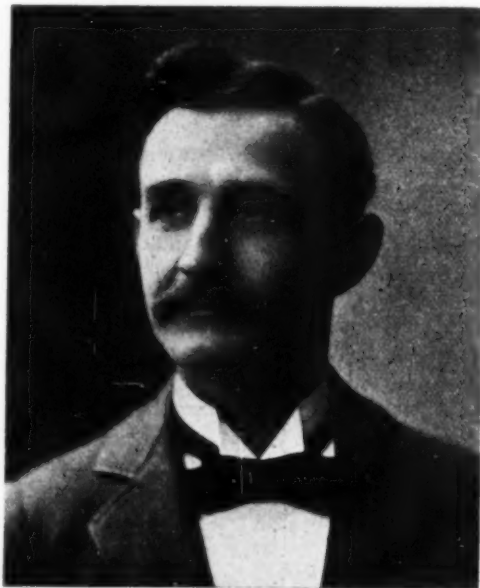
"WHERE ARE THE NINE" NON-CONTRIBUTING CHURCHES?

"Were not ten cleansed? But where are the nine?" Our church extension board is asking the question, "Have not 10,000 churches tasted of the healing waters of Christ? But where are the 9,000 that have failed to return an offering for the *building* of the kingdom?" While we are not giving a large amount to support our general missionary boards, last year that sum was five times as much for foreign and three times as much for home missions as was contributed for the erection of churches. We have organized congregations and then said: "Be ye housed." This was spoken kindly, but it did not place a roof over a devoted little band shivering in the cold. Often we have laid the foundation and another has builded thereon—perhaps a sister church society with a large church extension fund. The writer once started a mission in a neighboring city where formerly a church organization existed with eighty members. The remnant now numbers scarcely one-tenth of the original membership. The majority have gone to the denominations. Why? They had no church building.

Should not our pastors and churches become all-round in their missionary activity? The president of one of our state boards writes: "We have changed our policy. In the future we expect to have missionary pastors instead of an evangelist." The evangelist

is a mighty factor for God, but the churches are realizing the need of missionary shepherds. If the pastor gives instruction and calls for an offering the congregation will respond. Some of our pastors observe certain days and omit others. This is an age of specialists. The tendency is seen at times in our ministry. One may be an eye specialist (home missions), or an ear specialist (foreign missions). But God's ministers must consider the whole body—every part of our religious organism. Pastors are sincere in their desires to advance the Master's work, but have overlooked this vital part of missionary extension. The confession comes from many an honest heart, "I have not given the subject proper consideration. In the future I intend to be its friend."

Promptness in taking the offering is essential—delays are unwise and may lead to entire neglect of duty. As a people let us give the Lord's BUSINESS its proper



G. W. MUCKLEY, CORRESPONDING SECRETARY
OF CHURCH EXTENSION

place. He who said "Be fervent in spirit" said also, "Be not slothful in business." Church extension means Gospel extension and is an aid in carrying out the great commission. We need not only consciences aroused among the churches, but consciences sustained in active interest.

Let us pledge our life-long friendship to this part of Gospel extension. Let the churches lay by them in store and on the day appointed not forget to bring the contribution. Then will our money give wings to our sympathy and many a heartache will be saved by those waiting patiently for help from the September offering. Pastors, brethren of the churches, seize God's opportunity and fill the treasury of our church extension board.

A GLANCE AT THE GLOBE.**"Sweatshop" Labor Declining.**

A recent census bulletin from Washington advises that the "sweatshop" system is being fast eliminated in America. This terrible form of industry in which so many lives were being crushed out while seeking thereby to maintain their existence was due to two causes. First, the surplus of cheap labor, mostly composed of ignorant, unskilled foreigners; second, to the subcontractor, who took from large clothing dealers contracts for enormous supplies of goods at small prices, and used this cheap labor to supply the articles. The better condition is being brought about by the decline of the subcontractor on account of the large dealers doing their own manufacturing. The system now in vogue is the "Boston," which employs a large number of persons to make one garment. With this system perhaps one hundred persons are used to make one garment, each one being proficient in making his individual part, while perhaps he knows nothing about constructing the whole. These workers are paid by the week and work regular hours. By this change in method the sweatshop is certainly doomed.

The Crown Prince Cupid's Victim.

A rupture has resulted between Emperor William and Crown Prince Frederick William over the latter's infatuation with an American girl—Miss Gladys Deacon. Reports from Germany indicate that the Crown Prince had a violent quarrel with his father, in which he expressed a desire to renounce his claim to the throne in order to marry the young woman. It is announced that Miss Deacon informed the Crown Prince that she would never consent to a morganatic alliance, and if he desired to marry her a religious and civil ceremony would be necessary. Three days after this ultimatum she received from him a ring which he had sworn never to give to anyone except his wife. At the last meeting of father and son the father stamped, and swore a Hohenzollern prince should never marry morganatically, or otherwise, a girl of common American clay, however beautifully molded. Last spring the prince got permission to visit Lucerne, where he met Miss Deacon, and protracted his stay to ten days. Chastised by his father for this disobedience, the Crown Prince threatened to do as the Austrian archduke, who took the name of John Orth and renounced the rights to the throne for the sake of the woman he loved. The prince declared he would rather have the heart and hand of the American beauty than the rank or purple or even the throne of the German empire.

Sightseers Pay to See Coronation Decorations.

For about a week after the coronation sightseers were thronging into Westminster Abbey to witness the decorations which had been left intact. One day five shillings was charged for the privilege of merely walking through and \$6,500 was collected. Since then, with a reduced price, 11,600 people have entered, paying 60 cents each. Later when only sixpence was charged the size of the crowd that filled Parliament square was so large as to cause an American standing near to remark: "Well, if they keep this up long enough they'll be able to defray the whole cost of the coronation ceremony." Souvenir hunters desiring relics of the great event are eager to learn in what manner the trappings and furniture will be disposed

of. The office of public works announced that peers and peeresses might obtain the chairs they used on coronation day by applying for them. Before the day was out nearly all the 900 chairs were applied for. One peer wanted 30, another applied for two dozen. For each chair taken out \$25 must be paid. These chairs bear secret marks which render counterfeiting of them impossible. It is probable that members of parliament and other guests will have the privilege of acquiring theirs also.

Boer Generals Received by King.

The Boer generals, Botha, DeWet and Delarey, recently arrived at London from South Africa. Quite soon after they departed for Cowes, Isle of Wight, to see King Edward on board the royal yacht. No demonstration was had in London because of the secrecy surrounding their arrival and departure. Each was stylishly dressed in frock coat and silk hat and was accompanied by a private secretary. Upon arriving at Southampton they were welcomed on board the Vessels by Earl Roberts and General Lord Kitchener. They immediately visited King Edward on board the Victoria and Albert, and were taken for a trip around the fleet in the Wildfire. Interviewed by a representative of the Associated Press, General Botha's secretary described the visit to his majesty. He said that when the Boer generals boarded the royal yacht King Edward came forward and after they had been introduced shook hands with each of them. The Boers were highly pleased with their reception. After a brief and informal talk of a nonpolitical character with King Edward they were introduced to Queen Alexandra and Princess Victoria. The generals are expected in Brussels for the funeral of General Lucas Meyer, a former associate who died there on Aug. 8 of heart disease, and whose body will be taken to South Africa for burial. It is also said that they will visit the United States before returning to South Africa.

Railway Colonization Scheme.

Passenger officials of the Southern Pacific railroad are working on a novel scheme of colonization. According to Passenger Traffic Manager E. O. McCormick, a tract of land of 120,000 acres has been secured near Fresno, California, and it is proposed to cut the land up into small farms, upon which will be placed all the modern improvements before the farms are sold. The attempt will be to reach parties having several thousand dollars to invest in ready-improved California farms. This land demands irrigation, and irrigation plants are to be constructed on a large scale. Creameries are to be established, trees planted and fruits and cereals grown before any farms will be sold. In many cases houses and barns are to be built and decorative features will not be forgotten. The expectation is by this means to secure a high class of farmers. It will be possible if one so desires to buy a farm and have it taken care of by those in charge of the tract. Of course the company expects to make a part of its sum out of the transportation resulting from the buyers, and also from the business which the settlement of that district will secure. The Southern Pacific is the only road in that territory.

Perfect patience is a jewel which is won only by years of prayer and toil.

CONTRIBUTED

The Inward Light.

I have a little trembling light which still
All tenderly I keep, and ever will.
I think it never wholly dies away,
But oft it seems as if it could not stay,
And I do strive to keep it if I may.

O God, O Father, hear Thy child who cries!
Who would not quench Thy flame; who would not dare
To let it dwindle in a sinful air,
Who does not feel how precious such a prize,
And yet, alas! is feeble, and not wise.

Oh hear, dear Father! for Thou know'st the need,
Thou know'st what awful height there is in Thee—
How very low I am; Oh, do Thou feed
Thy light that it burn ever, and succeed
My life to deepest holiness to lead.

—Henry Septimus Sutton.

WHAT IS A DOWN TO DATE CHURCH?

GEO. W. KRAMER, ARCHITECT.

The building of a new church is an epoch or a crisis in the history of a congregation. The experiences of one generation cannot be inherited by the next. While the habitations of our forefathers, their machinery, means of transportation, social customs or educational methods would not find favor to-day, our soundness is questioned among so-called orthodox, if we depart from the traditions of our fathers in planning a house of worship.

From the Pagan temple and the Roman Court of Justice was evolved the Medieval Church, which is accepted as the orthodox standard and exponent of ecclesiological sentiment. These old churches were perfectly adapted to their uses and therein was their chief excellence. Not in the springing arch, the vaulted ceiling, the glory of their gleaming windows or the dim religious light, but in the fact that they supplied the actual needs of those for whom they were created.

Modern civilization was then in its infancy; it was not the time for education, science was in its swaddling clothes, the heart of man must feel the power and presence of God. The old builders felt it and instinctively endeavored to impress their fellow men as they were impressed, those churches were in sympathy with their age. Reason, instruction and logic found no place in their acts of devotion, the masses were awed by the grandeur, inspired by the beauty, delighted by the music and frightened by the anathemas—all in an unknown tongue—that constituted religious rapture. The question may pertinently be asked: What shall be substituted for this medieval architecture, whose influence and ecclesiastical character seems so fully established by long association? To which we reply, nothing!

There is nothing else that can be so well adapted to every possible requirement of actual use, and it is not architecture unless it can be thus adapted.

The modern church is not a new institution, but a development or a broadening of that which preceded it, keeping step with modern civilization and its needs, abandoning the stiff formalities and letting in more of the light of truth.

The proposition that the successful modern church must differ as much from the one of the past genera-

tion as do the requirements and conditions of modern society and to succeed must be down to date cannot be denied. If perfect adaptability were the chief excellence of the medieval church, in a greater degree it should be the prime essential of the modern, hence the work of the modern church must be first considered.

Primarily the church is for preaching and teaching, but it must also be a larger home, in which the kindly ties and near relationships which Christians assert must belong to the higher life are practiced as well as preached. Not supplanting, but supplementing and indefinitely extending the family relations; this view of the home includes devotion, edification, culture, diversion, amusement and recreation; this work should be largely for the benefit of the homeless, the wanderer and the stranger; Christ came to save the lost. This should be the work of the church and not simply to house the Christians.

Our sons and daughters, and even our deacons and Sunday school teachers, feel the need of and take great pains to prepare social entertainments in their homes, or seek them elsewhere; if Christians are thus influenced, how much more the children of the world?



C. H. WHITE, FIELD SECRETARY,
FOR CHURCH EXTENSION.

When the adversary holds forth daily and nightly on every block, in brilliantly lighted, finely furnished rooms, on all the best corners, with musical and other entertainment, free lunches and genial company, what counter-attraction does the "church around the corner" on the side street offer, with its stiff pews, dim light and dingy walls, even if the men are honest, the women modest and all pious? While the magnificent church on the avenue, which is able and whose duty it should be to cope with such influences, is indifferent, closed six-sevenths of the time, inadequately equipped and—Pharisaical.

We must meet conditions as we find them, we cannot make them. The finest conceived theories nearly always fail in actual practice. Experience is the only safe guide, but how acquire it? It requires more good judgment to determine what *not to do* than what or how *to do*.

A church that is a perfect success in one locality may prove a total failure in another, even in the same city; what succeeds beyond expectation in the country will utterly fail in the city. Only the trained man

who has made an exclusive specialty and a life study of church architecture and gained practical experience in planning and designing hundreds of successful churches is a reliable adviser.

When arranging to build a church the usual course is to appoint the inevitable building committee, more often a committee of obstruction, with no higher conception of their work than to build a church and somehow to raise the funds, without any definite plan, leaving all the details to the *promising* young self-styled architect. The whole church is resolved into a mutual begging society, perpetually getting up fairs, festivals, lectures, concerts, exhibitions and other catch-penny schemes. Can success be expected to crown such efforts? Is it to be wondered that among



EAST SIDE CHURCH, PASADENA, CAL.

all professional men, contractors or tradesmen the church is considered the least desirable of clients? It should be a model of integrity and principle. Such practices do not inspire respect for its morals or teachings.

To secure a **DOWN TO DATE CHURCH** the proper course should be, first, consider and determine what should be the special work of the church best adapted to that particular locality and plan to do this work thoroughly. Second, if not in the proper locality, *get there*. Third, determine your ability; not with reference to the present, but the future, with a distinct purpose of making your work acceptable to those who will follow you as well as yourselves; plan for a constant growth, and that increase in numbers means a corresponding increase in ability. Fourth, build for the future; don't build a church expecting it to be torn down in twenty years; put your foot resolutely on mere fashions, however modern, or ancient styles, and of all ambitions to outshine sister churches in height of spire, splendor of windows or quality of furnishings; build substantial and durable. Such a church may cost more, but you will be justified if you should ask the future generation to help you. Fifth, raise your funds honestly and honorably, strictly adhere to business methods; the ends do not always justify the means. Sixth, rigidly adhere to all carefully matured plans. Seventh, don't take chances on impairing the efficiency of the work by considering it more essential in selecting your architect—who should be your professional adviser, that he should be a local man, a member of the church, a relative of some prominent official or member or that you can save a few dollars on his fees—than by securing the best talent available and whose reputation is an assurance that his services are indispensable, bearing in mind this fact, *that whatever you may fall short in securing of that which is possible or available to make the house perfect, is equivalent to an equal amount of hindrance to the work made possible by a perfect house.*

New York.

WHAT IS THE CHURCH BUILDING NEEDED IN THE TOWN?

G. WILTON LEWIS, ARCHITECT.

With an architectural experience of more than twenty-five years, including periodical problems of this kind, it is not an easy matter to answer, for there is no universal rule which may be applied; however, there is room for a good many hints which could generally be presented to a committee empowered to expand hard earned, and often grudgingly or conditionally given, funds which come within reach for that purpose.

Much of the building "for church purposes" indicate more individual display of pride, or the lack of it, rather than a place dedicated to the worship of the Most High. Much is extravagant, much is so poor as to be unworthy to ask God to accept. Many such houses of worship appear to be business blocks arranged for business entertainments. Building committees, with rare exception, have "itching ears" or itching eyes. If the church-building committees would "read up" how David and Solomon "managed," they would certainly start with the right spirit; whether large or small, no church building enterprise should be launched without their spirit as a guiding star.

David was not a poor man and yet it took him years in preparation. His was not a speculative affair—he proposed something suitable to present to the God of Abraham and of Isaac and of Jacob.

Solomon was by no means a poor man and yet with all his resources he did not hustle the building through to a finish in three or six months—but when he set out to build for God he was no less than seven years putting in its foundation—nor did he go out on the marsh for a site or select an inside lot on a back street; he built to stay, he built for God, so, of course, he didn't put the matter into the hands of the meanest architect nor hire the meanest builder for the sake of saving a dollar. He didn't think of adapting or adopting the latest fad of a worldly sort.

Firstly, then, the consecrated spirit of "Glory to God



MORGANTOWN, W. V.

in the highest" and "give unto the Lord the glory due unto His name" are essential in successful pursuit of the problem.

Nor should there be lack of faith in proceeding; if "the earth is the Lord's and the fullness thereof" the necessary means will be forthcoming, for why should the Christian withhold that which belongs to the Lord? and if it's proper to build a house and dedicate it to the worship of God, then it is eminently proper to prepare for it and to prosecute the work with true fidelity to its object and to take the necessary time in which to accomplish it.

The problem of the town, too, is varied; if the town

is sufficiently matured by actual residents with homes, and it is destined to increase in size and importance, the outlook for the future should be considered, but not in a way to ruin the object desired. There are two ways of attaining this end successfully, depending on local conditions to build a sufficient portion to worship in and build it well, either at the side as in Fig. 1, or beneath as in Fig 2; both are planned for the future while accommodating the present; both are in growing, established towns; both are on prominent highways and both young congregations; they each incorporate all that is required in the successful prosecution of the gospel.

The plan and arrangement of a building for modern



requirements are local and the whole design should be complementary to the location and its surroundings. The prayer and Bible school rooms should be prominent features and easy of access, and all with an air of holiness.

The church building needed for the country can and should be prosecuted in a similar spirit; it should partake of the simplicity and sincerity of the life of the country and not less beautiful because of its simplicity—any feature of a church arrangement which makes one feel uncomfortable or disquiet or crowded, or draws attention from true worship, should be studiously avoided. It is not a playhouse, it is not an amusement hall. The general trend of church building to-day, especially in some parts of the country and some denominations, is to mimic the playhouse, leaving the worshipful, quiet, holy retreat of the early church.



If the building committee would bear in mind that "the gospel is the power of God unto salvation to every one who believes," the houses would never be erected to advertise either the rich members or the strangers. Why should a Christian give a larger amount into the church fund provided his is perpetuated in a conspicuous position in the building, walls or windows?

Let the building be convenient, symmetrical, easy of access, peaceful, homelike, holy and sufficiently devoid of attraction to allow "worship in spirit and in truth."

Boston, Mass.

OLD-TIME CHURCH ARCHITECTURE.

BURRIS A. JENKINS.

"The old is better" is a dictum that applies as much to buildings as to wine and friends. Many a church, in a frenzy for progress, has destroyed a beautiful old building to erect a new-fangled nondescript without idea. And many another congregation, at some country cross-roads, is worshipping in a purely classic structure, discontented because it feels itself behind the times. "Ask for the old paths" is a text from which we have preached plenty of doctrine and from which we might yet preach more doctrine—architectural.

The most beautiful church building among the Disciples, so far as my observation extends—which is not far—is one of the oldest. It is a purely Greek structure, simple and square, and imposing. Up from the edge of a cobble-stone street its wide steps rise. Above the dust of a busy thoroughfare it lifts its clean, white columns. Far from the noise of the city wilderness its pews keep vigil, rank on rank, in the dim religious light. I would not exchange that church for a whole forest of modern spires of galvanized iron. It is



FIRST CHRISTIAN CHURCH, PERRY; O. T.

Bro. E. L. Powell's church in Louisville. Bear in mind, I probably have not seen your church.

There are many such buildings in the south, though few quite so handsome as this church. Perhaps we owe them to Thomas Jefferson's influence. From the classic old University of Virginia, which owns the most beautiful college buildings in America and which was built from the ground up by Thomas Jefferson, the sage of Monticello laid his stamp upon all the south and western south. Many of the great land owners of Kentucky asked his help in erecting their homes and got it. You can tell his buildings almost every time by the severe lines and noble columns. This church of ours in Louisville is later, no doubt, but is probably due to the same rich influence. I do not know, but I wonder if it was not designed by the same strong hand that built Morrison chapel in Kentucky University in 1832 and the Frankfort state house about the same time—which some men have come hundreds of miles to see, as the most perfect building of its type in the western hemisphere—and the Louisville court house. Let us hope that this court house is to serve as the model for Louisville's new Carnegie library, just as Morrison chapel has served for that of Lexington. No better notions of

building have been unearthed this side of ancient Athens. We still sit at the feet of the Greeks.

But, says some one, how are we to manage all our departments of church work in the old-fashioned square church? Well, we might, to be sure, have to leave out the soup kitchen and the free coffee dispensary and the blacksmith shop and the planing mill; but still we could find a few corners available for Sunday school rooms, ladies' parlors and pastor's study just as Bro. Powell's church does. And how about these new mammoth cave churches, any way, with their winding passages, their echo-compartments, their cubby-holes and pigeons' nests? Are they worth while?

Let us leave the question there, for, after all, this article is but a stray castor shied into the ring of the builders by an amateur, who sometimes thinks that "old things are best." What do you think? All right, you have a right to.

Kentucky University.

GREAT ASTONISHMENT!

N. A. WHITE.

In this day when the world demands astonishing things for its amusement, such things as have never been seen, heard of, or, if possible, imagined, there can be no more astonishing revelation than that presented for our consideration by the figures given by our Board of Church Extension.

As a missionary people facts prove that, according to our age as a religious body and in proportion to our wealth, we rank among the first. We have about 170 missionary societies, national, state, district and county, organized for the purpose of preaching the pure gospel of Jesus Christ and establishing churches at home and abroad. As churches last year we paid into the treasury of our foreign society over \$62,000 and into our national home treasury over \$30,000. As a matter of fact statistics show that our workers, in the providence of God, are doing a larger amount of work and producing a larger per cent of results than any other religious body, and with a much smaller working capital. We are organizing on an average of 300 new churches every year, an astonishingly large



growth in itself and one often commented upon by the religious press of our land.

The matter of astonishment to those most interested is that, with all this liberality toward our missionary boards and in face of the fact that not more than 50 per cent of these new churches can build without help, we, as churches, should be so niggardly in our support of the only one board among us, the sole object of which is to supply the assistance needed by these dependent churches in order that they may secure homes that will give them stability and the promise of permanency so necessary to successful work in the face of strong opposition which every new work must encounter.

As churches last year we contributed the princely (? sum of) \$12,695.90 to the support of this work. This means death to many of our homeless and houseless churches. Christian friend, can you conceive what must be the trials of our brethren who, not able to answer more than one appeal in three, must decide the trying question as to where these funds can be placed in order to secure the best results?

Our offerings to all societies for preaching and organizing are indeed great—our offerings for building and preserving are paltry when we consider that much is lost because of the lack of a church home. Consider the fact that of 4,000 churches supplying funds for missionary preaching only 833 contributed last year to the work of the Church Extension Board.



where were the 3,167 missionary churches that closed head, heart, hand and purse to this cry of need? Every one of these churches received from three to five appeals by letters sent sealed under a two-cent stamp. Church extension literature was enclosed. Out of these 4,000 only 833 replied. Who is to blame? Pastors, elders or correspondents have lacked in Christian courtesy to say the least. With all this effort, in spite of all the prayers of those interested, carelessness and indifference seems to abound on every hand. True, the personal, face-to-face appeals of our corresponding secretary has resulted in larger receipts from the individual five-year pledges, annuities and bequests, but the time has come when we must rise to greater things for our Lord and Master. Every church ought to be glad of the opportunity to help others on to a footing equal to itself in the way of a house. The work in the East demands that we hear these appeals. The work in the West will, much of it, fail unless homes are provided. Congregations ought to see to it that they are given the opportunity of contributing to this work. There ought to be found no place for the preacher who says, "There are so many calls that I am afraid to ask for church extension offering." Demand that your pastor tell you of this work, require him to at least hang the map where you may study it, then take your offering in view of the question, "What would we expect if we were without a home and unable to secure it without help?" Let us wipe out this disgrace that our neglect be no longer a matter of amazement in the eyes of our religious neighbors.

Study the map, read the information sent you and get ready for the offerings on Sept. 7th as a pleasure and not as a duty. Let us help our Extension Board to "build churches all the way from the gates of Heaven to the gates of Hell, wherever needed," as Bishop McCabe has put it. Don't sit down and pray over it, but get up and "hustle" for it.

Dear, tired heart, by ills oppressed,
Fly to the shelter of God's breast.
What can hurt thee, or alarm,
Within the circle of God's arm?
Never mind earth's stormy weather,
God and his own are close together.

CONFIDENCE IN CHURCH EXTENSION.

JOHN P. GIVEN.

The season for church extension draws nigh; the secretary has showered the churches with notices of the urgent needs of the church extension fund. What will the churches do? Will they respond to this call—a call, as we believe, from God? Will those congregations which are housed give aid to the weaker and less fortunate ones? There are some good reasons why this work should be done.

The principles of church extension are business-like and thoroughly economical. Money entrusted to this fund does not cease to go on its errand of mercy when one emergency has been met, but returns to the fund with usury and is in readiness to be re-loaned. The business principles of church extension make it most effective and thoroughly sociological; it fosters no indifference or faintheartedness, but assists the earnest weak.

The history of church extension insures confidence in its plan and business management; few commercial schemes have been so successful in the handling of capital, none could be more so. Almost three hundred and thirty thousand dollars have been loaned and \$230,000 has been returned with interest, yet not a dollar has been lost. No institution, whether charitable or otherwise, can show a better record.

Again, it is incumbent upon the Disciples as a body of brethren with a definite mission among men, to care for their mission churches; brotherly love urges this, the success of our cause demands it. We have made much of the passage in Rom. 10:14-17, but were Paul to meet the exigencies of the present age, he would doubtless append this query, How shall they (the congregations) live for and worship God with no house?

Finally, brethren, we have the money, we have the grandest plea among men, therefore it is our religious duty to foster our cause by giving liberally of our means. Let us answer the call with a large offering for church extension on Sept. 6th.

WHY NOT?

J. L. HILL.

The Bible is a book for all times, peculiarly adapted to every age and generation. One of the striking peculiarities of the Christian religion is that, like the Word of God, it is "not bound." The subject of Christ's kingdom, following his own teaching and example, are to take into practical consideration the conditions and needs of the times and places in which they live. To the mind of the writer, one of the colossal weaknesses of the church to-day is a *lack of practical business methods in religion*. This is a business age. The course of the Master is hindered because as a rule the church goes "begging." From a practical business point of view the church is regarded as a failure. This is largely so, of course, because of a lack of Christian liberality; but back of this lies the lack of real information, and still back of this the lack of "business in religion."

The ark of God's covenant for the future with his people rests with the Disciples of America. Within the first half of the twentieth century the Disciples of Christ are going to give indelible stamp to the religious thought and life of this great country, which will mark the dawn of the splendid era of Christian unity. One of the essentials to the accomplishment of this great work is the provision of suitable houses of worship.

To the student of the methods of the board of church extension there can be no more practical missionary work than that which this board is doing. To the man of economic methods no work of the church appeals more forcibly. To the soul consumed with the spirit of Christian beneficence, desiring to help the weak who are trying to help themselves, there is no opportunity more tenderly calling!

This ever-increasing fund will go on and on, helping to establish places of worship, and its good accomplishing no end shall know.

Brethren, let us study church extension! To be informed upon it is to love it; to love it is to contribute to it! How can the missionary spirit disregard it? When our great army of preachers become interested in this most practical of all appeals coming to them, instead of having only 1,202 congregations contributing there will be ten thousand churches gladly giving their aid to this work. *Why not?*

A SHAMEFUL RECORD.

H. D. WILLIAMS.

Just think of it! Only 833 churches made offering to the church extension fund last year! This fact manifests an amazing indifference to the most significant missionary enterprise among us.

Time and again it has been demonstrated in our papers and before our conventions that all money put into the hands of our Church Extension Board goes on helping to build a new church every five years as long as new churches shall be demanded. Where else will money do such multiplied service?

Over and over again have our best men, including our ablest preachers and our shrewdest financiers, declared that church extension is the most important, the most promising, the most fruitful, the most business-like and the most opportune movement among us. What other enterprise has received such unparalleled endorsement?

Year after year the reports of the board have shown that actual results have even surpassed our highest expectations, and now after thirteen years of service it reports that with the meager means at its disposal it has built on an average nearly one new church per week. What other board can show such splendid results?

And yet we are treating church extension as if it were a third-rate enterprise. We are pushing it aside—unjustly hampering this good work, cruelly robbing many congregations of greatly needed help.

I cannot believe it is being deliberately and intentionally done; it is most surely a thoughtless course on the part of our churches, and nothing more. I appeal for a thoughtful consideration. No thoughtful pastor and church can let church extension day pass without an offering.

Recently Secretary Muckley laid the facts in reference to church extension before the Minnesota Missionary convention, and so persuasive were those facts that at the conclusion of the address the convention by a rousing and unanimous vote passed a resolution declaring that henceforth every church in the state should observe church extension day.

If the entire brotherhood would weigh the facts as did that convention it will not only pass such a resolution, but it will send up to Kansas City next September an offering from every church.

We need church extension in the West, we need it in the East, we need it in the North and we need it in the South. Why, then, let everybody help it!

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

In his revery Dick compared the little stream of water to his life, running fretted and troubled from the very edge of its birthplace, and he followed it with his eye down through the pasture lot until it was lost in the distance; then looking into the blue vista of the hills, he followed on in his mind where the stream grew deeper and broader. Suddenly he sprang to his feet and walked hastily away along the bank of the creek, and in a little while he stood at the point of land where the two valleys became one and the two streams united, and with a breath of relief found that the course of the larger stream, as far as he could see, was smooth and untroubled and that the valley through which it flowed was broad and beautiful.

At the appointed time Dick went to the schoolhouse and with Amy walked through the woods toward the farm where she lived, while she told him her story since last they had met; how she had left her friends and had obtained her present position in the school; of her desire to wipe out alone the disgrace, as she alone had fallen. How she longed to be of use to the world and of her labors with the children, and how she had organized a Sunday school among the simple country folks.

As she talked Dick's face grew bright. "Ah, this is good news, indeed," he said. "I'm so glad for your sake"; then with a smile, "I see you do not need any help, now that you can be of so much help to others."

"But won't you help me plan for the future?" said Amy, trying to hide the slight tremble in her voice. "Won't you tell me what is best to do? I have thought and thought, but can get no farther than I am now."

"Let us say nothing about that for a time," replied Dick. "We will talk that over later."

And so it came about that the farmer's advice, spoken in jest, was received in earnest, and for four happy weeks the two lived, unrestrained by false pride or foolish prejudice. Walking home together through the woods or wandering beside the little brooks, talking of the beauties they saw on every hand or silently listening to the voices of nature. But at last the time came when they must part and Dick gave his answer to her question.

"You must go home," he said.

"But you know what that means," answered Amy. "I will be forced to give up my church work and be a useless butterfly again, and besides—" she blushed and hesitated.

"Yes," said Dick, "I know what it means for me, your going home. But you need not again be a useless butterfly as you say. Write your father and tell him of your desire, that you cannot be content as a useless woman of society. He will ask you to come home, I am sure. And when your present term of school is finished you can take your old place in the world again. You will find many ways to be of use to others and I know that your father will learn to give you more liberty."

"And the past?" asked Amy, with a blush of shame.

"Is past," said Dick, emphatically.

And so it was settled. No word of love was spoken between those two, who had both fallen, but had risen again. Dick would not permit himself to speak then, because he felt that he ought not to be influenced by her present surroundings, and even had he spoken Amy would not have listened, because she felt her

work could only be complete when she had returned to her old position and had proven herself by her life there.

And so they parted, with only a silent clasping of hands as they stood beside the little brook that chatted on its way to join the other. Though there was a world of love in both the gray eyes and the brown—a love none the less strong because unspoken.

Upon Dick's return to the city he took up his work again with so light a heart that his many friends declared that he had entirely recovered his health and their congratulations were numerous and hearty.

During the holidays there was some gossip among the citizens when it was announced in the daily Whistler that Miss Goodrich would soon return to her home. The article stated that she had been living with some friends in the East, finishing her education. And the public accepted the polite lie with a nod and a wink, though no one openly said but that they were delighted to welcome her back, as indeed, in their ignorance, they were.

But somehow as the weeks went all noticed a change in Amy, and her father dared not check her in her work, for something in the clear eyes, that looked at him so sadly, but withal so fearlessly, made him hesitate. It was as though she had spoken, "I have been through the fire. It is not for you to question me," and while she attended to her social duties her influence was always for the good, and no one dared to speak slightly of religious things in her presence; while the poor people at the mission learned to love the beautiful young woman, who visited their homes and talked to them of a better life, and never failed to greet them with a kindly word when they met her on the street.

Dick rejoiced in his heart to see Amy regaining her place in life, and at the same time using her power for Christ. But, of course, he could not call at her home. He knew well that it would only provoke a storm, nor did Amy ask him to. They met only at the church or at the mission, and nothing but the common greetings passed between them. No one ever dreamed that they were more than mere acquaintances.

Meanwhile Rev. Cameron had been called to the management of the institution, and after no little time spent in prayerful thought, had resigned his duties as pastor of the Juvenile church to labor in the new field, and at close of his first address given in the new home of the association the first man to respond to the invitation to come to Christ was the so-called infidel, Lieut. George Udell.

Then came the incident that brought the change and marked the beginning of the end. It was about nine o'clock in the evening. Dick was at the office engaged in writing some letters pertaining to the association work, when the door opened, and to his great astonishment Amy entered hurriedly, out of breath and very much excited.

"I beg your pardon for interrupting you, Mr. Falkner," she began, as soon as she could speak, "but I must tell you—" and then she broke down, sinking into a chair and crying bitterly.

Dick's face was very grave, and, stepping to the windows, he drew the curtains, then turned the key in the door.

"Now, what is it, Miss Goodrich? Please be calm. You know you have nothing to fear from me."

Amy brushed away her tears, and, looking up into his face, said: "I'm not afraid of you, but I'm foolish, that's all, and I fear for you, because our secret is out."

(To be continued.)

The Bible School

THE COMING PROPHET.*

HERBERT L. WILLET.

As the lessons of the present quarter deal with the career of Moses it is appropriate that they should be chosen from the various books in which the accounts of his work are given. These are Exodus, Leviticus, Numbers and Deuteronomy. From the last of these the present lesson is selected. Deuteronomy is perhaps the most important of the legal books of the Old Testament, embodying as it does not only extensive portions of the law of Israel, but as well the farewell words of Moses to the people. The tone of Deuteronomy is that of a loving appeal to the nation to listen to the voice of God and observe his precepts in order that continued prosperity may be its lot. As it embodies the words of Moses which served as a framework for the laws, its point of view is that of a period prior to the entrance into Canaan, and this point of view and style of statement were not inappropriate even though the book itself did not assume its present form until a later age. Whenever it may have taken form it preserved much of the legislation and spirit of the Israel's first lawgiver, whose commanding character is recognized throughout Hebrew history.

Among the dangers which threaten the people were those brought in through contact with other races, either those who were earlier upon the soil of Canaan or those who in later days came into close contact with the chosen race. Especially in the times of the kings when Israel's commercial interests became important was this danger of heathen influences increased. Among these customs the practice of sacrificing children, of consulting the dead, of attempting to work spells and of pretending to hold commerce with evil spirits were common. Throughout the Old Testament notices of these and other forms of superstition and idolatry are frequent. Against such practices the prophets raised their voices in constant protest. The simple worship of God could not be linked with any such degraded and abominable practices without fatal results. These things might be permitted among nations who knew no better, but those who had received the word of God through his chosen messengers could not be allowed indulgence in such sins. One has but to read even on the surface of the Old Testament to see how common were the degraded practices referred to, and how dangerous was their presence among a people sensitive to seduction as were the Israelites. Both before and after the exile there was constant danger that the various forms of nature worship would seduce the people from the service of the living God.

To prevent these dangers and to keep alive in their hearts the divine will it was necessary that there should be a line of prophets who could speak in the name of God. This series of divine messengers is promised in our lesson. It is not one prophet alone who is promised, but a line of prophets who interpret from age to age the will of God. Literally translated the promise reads, "I will from time to time raise them up a prophet." Standing at the end of this series and looking back over the entire history, it is easy for us to perceive that our Lord was himself the greatest of these prophets, and in a sense embodied the promise. But Israel's difficulty was that of a nation needing constant guidance, and the promise of a single prophet to arise many centuries in the future would not have met the conditions. Moreover if one reads on to the

conclusion of the section at verse 22 he sees that the prophets who were to arise in this series were to be held responsible to the divine purpose and judged rigorously in accordance with principles amply stated. The prophet who speaks presumptuously that which has not been commanded of God shall die, and unless his words square with events and with the divine instructions already given he is to be disregarded. It is clear that these words cannot refer to the prophetic work of Jesus, and yet they are the criteria by which all the work of the series of Prophets is to be judged.

The terror of Israel at Mount Sinai had led them to expressly request that never again would God reveal himself in such overwhelming majesty. The terror of that moment made them wish that it might never be repeated; and yet so deeply seated in human life is the demand for communion with the Infinite that without constant guidance there was danger that Israel would relapse into the degrading practices associated with religion by other nations. Accordingly the promise of a line of prophets was given. That line began with Moses himself, who is the model for all the rest. For though Abraham is once called a prophet, yet prophecy in its true sense began with Moses. From his time forward it never ceased, but in the persons and work of Samuel, David, Elijah, Elisha, Amos, Hosea, Isaiah, Micah, Ezekiel, Jeremiah and the prophets of later days it performed the unique service of keeping alive in our history those divine sanctions which made Israel's an inspired, a prophetic ministry.

While it is true that the promise pertained primarily to the prophets who were from time to time to arise in Israel to speak forth the will of God, and be the religious leaders of the people, the organized conscience of the nation, the unwavering defenders of righteousness, yet the culmination of these prophetic words is to be found appropriately in our Lord himself, who embodied all the elements of the great prophets and added to them the vast powers of his redemptive life, to which no prophet had made approach. There was indeed a general expectation among the Jews of Jesus' day that the prophecy would be fulfilled in the life of some prophet greater than any who had appeared in history. It is this which explains the question asked of John the Baptist, "Art thou the prophet?" and it is this as well which forms the basis of Peter's words in Solomon's porch regarding Jesus as the fulfillment of those earlier prophetic hopes. So great was the messianic expectation and so commanding the figure of Jesus that the intermediate steps in the fulfillment of the prophecy disappeared, and men who listened to him went away saying to themselves, "This is indeed that prophet that should come into the world."

The lesson of this scripture is not far to seek. Jesus is the world's great Prophet, promised long before, and now the supreme revealer of God. In his presence prophets fade into insignificance. Moses has spoken, but speaks no more; Elijah has done his work and passed away; "This is my beloved Son," said the divine voice on the Mount of Transfiguration, "Hear ye him." The need of the world to-day is prophets who speak not of a coming Messiah, but of one who is already here and whose kingdom is to cover the earth. There is always need of prophets of God. Not those who, like the biblical prophets, are clothed upon with the divine powers of original revealers of truth, but those who shall be interpreters of the truth revealed and advocates of the righteousness which is in Christ. In this sense we may well understand that there is always a call for prophets, and that the task of speaking for God may well become the privilege of every member of the church, as the promise of Joel and of Pentecost is fulfilled, "Your sons and your daughters shall prophesy." We may well believe that in this sense our Lord would call upon us to carry forth his message, and that, like Moses of old, he would say, "I would that all the Lord's people were prophets."

*International Lesson for Sept. 7, 1902. The Prophet like Moses, Deut. 18:9-19. Golden Text: This is of a truth that prophet that should come into the world. John 6:14.

Five-Minutes' Sermon on the Golden Text.

PETER AINSLIE.

This is of a truth that prophet that should come into the world. I see in this passage of Scripture a picture of great beauty. It is a world in darkness and the human race struggling in the gloom; men are unable to see each other; they stagger like drunkards and break forth in wrath—such is the sight of the world; but God has promised to send a prophet who will set up a light in the world, so that men can see each other and understand that this world is only a wilderness for the human race to pass through in order to reach the real home of mankind. Here was the lost world and the promised prophet. My text is the picture when the two have met. The prophet has indeed come into the world and the text is an illustration of his showing men how to live. They did not know how to behave toward each other; they had lost all sense of kindness and consideration. Jesus comes to teach men that there is a brotherhood—that God hath made of one blood all flesh—and men must have regard for each other's feelings and welfare. There is only one way to live and that is in the remembrance that the eye of God is upon us and he will call us to stand at the judgment seat of Christ to answer for all the deeds done in this body. He must be the regulator of all society and no society can last nor be helpful that he is not the leader of. You may talk about "the four hundred" or "the upper tens," but the principles that Jesus laid down for the conduct of men will be flourishing in the celestial city when the principles of human society will be wasting in the grave. There has been but one teacher for the human race and that teacher is Jesus. See that he is the sole teacher of thy heart.

He taught men both what to do and what to look for and hope was established. Man was not made to look into the grave. The downward look belongs to the beast, but the upward look belongs to man. The telescope and spyglass are but prophecies. These widen his vision. He wants to see; he must see; and he shall see. God has said it and Jesus taught him to look into the distance. The natural eye lies in mist and cloud, but the eye of faith penetrates the veil and sees the throne of God and gets to know the celestial city as one knows his own neighborhood. That vision is the gift of Jesus. He has wiped out the darkness and the whole sky becomes the arch for your telescope of spiritual sight. Other prophets prepared the way, but Jesus was himself the way; they were the minor prophets, but he stands alone as the major prophet for all ages. He has accomplished what God desired and so he must be that prophet that God promised, and we hail him with joy and gladness!

Our Father, thou art worthy to be praised, for all things thou didst make and all things seem to have been made for us. Glory be to thy name forever. Amen.

Firmness.

Be firm! and loyal to the truth!
The world hath need of thee.
Let all the courage of thy youth
Be used to make men free.

Be free thyself from all that stains,
From all that now enslaves the soul.
Be sure that nothing yet remains
That thou does not control.

—Frank V. Irish.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Ready for His Coming.

Topic Sept. 7: Luke 12:31-40.

We have in this lesson the Savior's conception of the

STRENUOUS LIFE.

"But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in heaven that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also." It is evident to one who looks into his own heart and takes ever so casual glance at the world that this is not the modern idea or ideal of the strenuous life, of which so much is said and written. The selfish materialism of the age is revealed in the contrast. The social laws of Jesus strike hard at the materialism of this age, as against the Mammonism and formalism of his own times. And as it was then so it is now, formalism and the glorification of material prosperity and greatness are the characteristics of the present century. We stand very much in need of what Dr. Josiah Strong calls

"THE NEXT GREAT AWAKENING."

This is to be brought about, as he conceives it, by a recognition of the true nature of the kingdom of God and its claims upon us. And this is the Master's idea of the strenuous, or better, of the spiritual life. A better recognition of the spiritual claims of Jesus, along with what Dr. Strong calls the social laws of service, in the material betterment of individuals and of society in all its mutual relations and interdependencies, will bring in the better age to be the "Reign of the Kingdom of Heaven" in the hearts and lives of men.

"Let your loins be girded about and your lights burning. And be yourselves like unto men who wait for their lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find

WATCHING."

It is significant that the Master thus links the joyous merry-making of the oriental marriage with his own coming. He would have us joyful in our expectations while we wait, toiling while he tarries. The picture is a beautiful one of what the true Christian life ought to be. The girded loins, the flaming torches, the eager expectancy, the listening ear, the welcoming answer to the cry, "Behold, the bridegroom cometh!"—all give us a beautiful outline of the blessed life. And you will notice it is life, not death, that the Master is speaking of. It is life he wants. We are so given to associating death with the thought of Christ's coming that we miss the sweet meaning and the music—fail of the joy of his service and the gladness of his returning. Let us get this better conception of the Christian life and of our dear Christ's coming to his own.

So much we miss,
If love is weak; so much we gain,
If love is strong. God thinks no pain
Too sharp or lasting to ordain
To teach us this.

—Helen Hunt Jackson.

THE PRAYER-MEETING.

SILAS JONES.

Sins of Omission.

Topic Sept. 3: Jas. 11:17; Jud. 5:23; Ti. 10:30-32.

The Christian life is positive. It is to be desired for what it is rather than for what it is not. It is not enough that we alnor the evil. We must cleave to the good. Admission to the company of the blessed will not be granted to those whose only plea is "We have not murdered, we have not stolen, we have not lied." For such persons Nirvana is the proper place. There is no struggle against sin in Nirvana. Neither is there any good. Heaven is the home of righteousness and therefore it is the home of blessedness. The absence of heavenly joy in the lives we now live is explained by the fact that we are not seeking to gain heaven. We are seeking to escape hell. As this is not Christian living it cannot give us a foretaste of heavenly joy.

The sin of not knowing duty is too common. We plead ignorance and that, we think, is an end of the matter. The Lord knows how often we walk in darkness and he will deal mercifully with us. He never requires the impossible. But he does require the possible. We are ignorant of what we could know. Laziness accounts for lack of knowledge. It is so easy to forget the obligation to train ourselves for seeing clearly and judging correctly. It may be that the opportunity has passed by unseen. Whose fault was it? It is ours if we have made ourselves blind. Nature, the Bible, history, the lives of men and women are for our instruction. There is no excuse for ignorance of some things that make for righteousness. There is no excuse for neglecting the revelations which God has made of himself.

Few people deliberately choose to be bad. The man who says "Evil, be thou my good," is hard to find. The worst of it is that the best is not sought with all perseverance. Homes are broken up or are without the charm properly belonging to them because those upon whom the responsibility of home making rests have omitted a few simple duties. They have not usually set before them the aim of bringing the confusion of hell into the place where the peace of heaven should dwell. But that very thing many are doing and it is just as bad as if they had intended to do it. The homeless children are neglected. They grow to be bad men and women, although good people are grieved on account of their badness. These good people have done nothing for the homeless ones except to waste a few pious sighs. The good citizen is he who not only keeps his own hands out of the public purse, but also helps to keep the hands of other men out. He is a bad citizen who is not interested in the public welfare. To be a good citizen one must devote some of his time to the consideration of public business. There is no more common sin in America than the sin of omitting duty to the state, and what shall we say of the church? Its bad members are not saying, "Go to, let us destroy the church." Nothing of the kind. They simply neglect the church. They do not honor its worship, they take no thought for the instruction of the young, they do not labor to bring the world to Christ. They think well of themselves. But they destroy the church.

We must work the works of him that sent me while it is day; the night cometh when no man can work.

A Apele for Are to the Sextant.

BY A GASPER (FOR AIR).

O Sextant of the meetinouse which sweeps
And dusts, or is supposed to! and makes fiers,
And lites the gas, and sumtimes leaves a screw loose,
In which case it smels orful—wus than lampile;
And wrings the Bel and toles it, and sweep paths:
And for these servases gits \$100 per annum;
Wich them that thinks deer let em try it;
Gittin up before starlite in all wethers, and
Kindlin fiers when the wether is as cold
As zero, like as not green wood for kindlins,
(I wouldn't be hired to do it for no sum);
But O Sextant there are one kermodity
Wuth more than gold wich don't cost nothin;
Wuth more than anything except the Sole of Man!
I mean pewer Are, Sextant, I mean pewer Are;
O it is plenty out o' doors, so plenty it doant no
What on airth to dew with itself, but flize about
Scatterin leaves and bloin off men's hats;
In short its jest as free as Are out dores;
But O Sextant! in our church it's scarce as piety
Scarce as bankbills when ajunts beg for mishuns,
Wich sum say is purty often, taint nothin to me,
What I give aint nothin to nobody; but O Sextant!
You shet 500 men, women and children,
Speshily the latter, up in a tite place,
Sum has b d breaths, none of em aint too sweet,
Sum is fevery, sum is scroffus, sum has bad teeth
And sum haint none, and sum aint over clean;
But evry one of em brethes in and out and out and in
Say 50 times a minnet, or 1 million and a half breths an hour;
Now how long will a church full of are last at that rate?
I ask you; say 15 minnets, and then what's to be did?
Why then they must brethe it all over again,
And then agin and so on, til each has took it down
At least 10 times and let it up agin, and whats more,
The same individible doant hev the privilege
Of brething his own are and no one else's,
Each one must take wotever comes to him.
O Sextant! doant you know our lungs is bellusses
To blow the fier of life and keep it from
Goin out; And how can bellusses blo without wind?
And aint wind are? I put it to your consens,
Are is the same to us as milk to babies,
Or water is to fish, or pendlums to clox,
Or roots and airbs unto an Injun Doctor,
Or little pills unto an omeopath,
Or Boze to gurls. Are is for us to brethe.
What signifize who preches ef I cant brethe?
What's Paul? What Pollus to sinners who are dead?
Ded for want of breth? why Sextant when we die
It's only coz we can't brethe no more—that's all
And now O Sextant! let me beg of you
To let a leetle are into our church;
(Pewer are is seting proper for the pews),
And dew it week days and on Sundays tew),
It ain't much trubble—only a hoal
And then the air will come in of itself,
(It loves to come in where it can git warm),
And O how it will rouse the people up
And Sperrit up the preacher, and stop garps
And yorns and fijjits as effectooal
As wind on the dry Boans the Profit tells
Of.

Pure Within.

What you love, what you desire, what you think about, you are photographing, printing on the walls of your immortal nature. What are you painting on the chambers of imagery in your hearts? Is that mystic shrine within you painted with such figures as in some chambers of Pompeii, where the excavators had to cover up the pictures because they were so foul? Or is it like the cells in the convent of San Marco at Florence, where Fra Angelico's holy and sweet genius painted on the bare walls—to be looked at, as he fancied, only by one devout brother in each cell—angel imaginings, and noble, pure, celestial faces that calm and hallow those who gaze upon them? What are you doing in the dark, in the chambers of your imagery?—The Rev. Alexander McLaren.

NOTES AND PERSONALS

E. W. Yocum reports one confession at Ox Bow, Neb.

Cecil C. Carpenter reports one addition at Thomson, Ill.

Annual offering for church extension is Sunday, Sept. 7th.

Our church extension work is growing more popular every day.

T. W. Grafton is on his vacation spending the time at Oskaloosa, Ia.

Rolla G. Sears reports one confession at Pardeeville, Wis., where he is pastor.

B. S. Ferrall reports one confession at Watseka, Ill., and the new church progressing nicely.

What you give always goes to build up the permanent fund, because the interest pays all expenses.

N. M. Ragland reports three conversions at the mission two miles in the country from Fayetteville, Ark.

Harry E. Tucker reports four additions at Murphysboro, Ill., during the month of August. He has been taking a vacation.

George W. Buckner reports his work as progressing nicely at Macomb, Ill. Several additions lately and contract let for \$2,500 parsonage.

T. H. Blemis, Jacksonville, Fla., reports a meeting at Hagan, Ga., with Victor Bowens the pastor. Two were baptized and more to follow.

K. C. Ventress has been secured as evangelist for the Fifth Illinois district. Churches desiring his services should address him at Carthage.

Owen Livengood, Montfort, O., reports additions for week ending Aug. 20th, baptisms, 1,008; from Baptists, 24; from M. E., 10; unclassified, 12; total, 1,054. Deductions, 3.

Building committees should read "A Apele for Are to the Sextant." This poem is said to have been written by Mrs. Arabella Wilson. Many a good sermon has been spoiled for lack of fresh air.

The money you give to church extension builds a church every five years while you live, and after your death your memory is kept alive by your money continuing to build churches.

A mission church without a proper equipment in the shape of a church building adequate to the demands of a community has but a short lease of life. Our people are gradually learning this.

Duncan McFarland reports a very successful meeting at Le Roy, Kan.,

with Mrs. Clara H. Hazelrigg as evangelist. She was assisted by her daughters. There were thirty-five additions and \$1,100 raised for a new church.

The Annuity Fund continues to grow in our extension work. There have been over fifty gifts to this fund and the board has now \$72,000 of annuity money. Twenty thousand dollars could have been wisely used at the board meeting Aug. 5th. Interest your people in this fund.

W. A. Oldham of Holton, Kan., closed a two-week's meeting at Larkin with thirty-six additions, twenty-six by confession and baptism. Bro. Oldham is among the sturdy preachers, a man of strong convictions and an earnest preacher of the word.

In the Annuity Fund for church extension work your money is earning you a regular 6 per cent income, no taxes to pay and no waste of time in reinvestment. And then you have the satisfaction of knowing that your money is housing homeless churches while it is earning you 6 per cent.

We have 127 Home Missionary societies, district, state and national, that are each sending out one or more evangelists. We have but one board of church extension to help these build. When will we give to church extension as the work merits? Only 1,202 congregations sent anything last year.

Pastors and churches should be making most careful preparations for a great offering on Church Extension Day. The harvests have been abundant. Times are prosperous and a goodly part of our earnings are the Lord's. Let us make a great thank offering on the first Sunday of September.

Organizing the Mission Sunday school and church is but pitching the tents of the scouting party. The church must have the building. That plants the mission. Jehova so spoke when he builded the temple at Jerusalem. He said, "Moreover, I will appoint a place for my people and will plant them."

Have you ever really investigated how much advantage our Church Extension Fund is to our needy and growing missions? Study to know.

The Church Extension Fund is loaned to help worthy mission churches complete their buildings, after the congregation has done its best to help itself.

We enjoyed a call from the genial S. D. Dutcher and his accomplished daughter last Saturday. They were on their way for a brief vacation to Macatawa. Bro. Dutcher will return to his work at Oklahoma City, Okla., in time for the territorial convention. We are always glad to have Bro. Dutcher call this way.

We have about 4,000 churches that

have sometime in their lifetime contributed to one or all of our missionary boards. Of that number only 833 took the annual offering for church extension last year 369 others were represented by five-year pledges, 1,202 in all. What a shame to a great people with the most important plea on earth.

There can be no reasonable excuse given by any church for refusing or neglecting to take the annual offering for church extension. No board among

OUT OF SORTS.

Pleasant Way to Drive Away the Blues.

A food that will bring back health and rosy cheeks to the sick as well as please the palate of the healthy is a pretty good food to know about. A lady in Minneapolis says, "I am such an enthusiast upon the subject of Grape-Nuts that I want to state a few instances of its value that have come under my personal experience."

I was taken ill with a serious stomach trouble, so ill that the slightest movement caused me pain, and could take nothing into my stomach or retain even medicine or water. I had been two days without nourishment when my husband suggested trying Grape-Nuts.

The nurse prepared some with warm water, sugar and cream, and I took it hesitatingly at first until I found it caused me no pain and for ten days I took no other nourishment. The doctor was surprised at my improvement and did not resent my attributing the speedy cure to the virtues of Grape-Nuts. He said he had a case on record of a teething baby who grew rosy and fat on the same diet.

Grape-Nuts are so dainty and delicious that it appeals to the whole household and when either husband or I feel generally 'out of sorts' we try confining ourselves exclusively to the food for a day or two with the happiest results.

For a year I have had for a neighbor a delicate girl—an epileptic. When I first knew her she was a mere shadow weighing 70 lbs., and subject to fearful attacks, having as many as 12 and 16 convulsions in a day. At such times she took no nourishment whatever. She had never tried Grape-Nuts, and as any food seemed to increase her trouble at such times it was with difficulty I persuaded her to try it. But I told her of my experience and induced her to try a few spoonfuls.

The taste delighted her, and ever since she has made it her chief article of diet. The result has been wonderful; her improvement is the subject of remark with all who know her. The attacks are less frequent and violent and she has gained 20 lbs. since last November and her family attribute her improvement solely to Grape-Nuts. Name given by Postum Co., Battle Creek, Mich.

112
560

us can show a more businesslike or economical management of funds entrusted to its care. Every church that believes in co-operative missionary work should take the September offering.

Before saying what you will give to church extension on the annual offering day in September take the matter to God in prayer. Ask Him what he would have you to do. Then go to the house of God, your own church home, and treat church extension as a servant of the Lord's vineyard seeking only its rightful share of the fruit of the vineyard.

The Extension Fund was \$330,000 on Aug. 1st. We must reach \$350,000 by Oct. 1st, 1902. That point reached is this year's part done toward reaching the "half million by 1905." That means \$20,000 must be realized by the September offering. This amount has been apportioned among the churches. Let each church try and reach or go beyond its apportionment.

The Board of Church Extension has helped to build 635 churches in forty-one states and territories. About 230 have paid back their loans and nearly \$220,000 has been returned in loans and interest. The plan is working most admirably and the board has lost no loans. This businesslike, systematic plan of work should commend itself to all thinking disciples of Christ.

The special Church Extension issue of the Christian Century is worthy of being read from beginning to end. It is sparkling with good things about the church building and church extension. This number must be a real help to thousands. When you have read it please hand the paper to a friend. Let your own reading be an inspiration to you for gifts to the annual offering.

The Extension Fund is always very carefully loaned on first mortgage security with a clear title to the property and with all debts paid in cash except what the loan will pay. The building must be completed and thus there can be no trouble with foreclosure of liens, or the forcing of the holder of the first mortgage to buy in other liens. The businesslike way is commending itself to friends.

Last week the Board of Church Extension received another gift of \$1,500 on the annuity plan from friends in Michigan. These gifts are most timely. The board could have used \$20,000 of annuity money at the last meeting. Churches are glad to take annuity money at 6 per cent and be in the hands of the Board of Church Extension. If friends will continue to send annuity gifts we will surely reach \$350,000 of a fund by Sept. 30th.

J. D. Greer, Payneville, Mo., writes: "Pike county held a splendid convention at this place Aug. 21 and 22. The preachers present were W. J.

Lahman, E. J. Lampton, H. T. Davis, T. A. Abbott, R. H. Waggoner, C. S. Brooks, W. F. Mayhall, J. P. Myers and J. D. Greer, all of Missouri, and F. W. Rogers of Pittsfield, Ill. Also Sister Bautz of St. Louis, who came in the interest of the C. W. B. M. The program was participated in by all of the above and it was splendid." He also reports two additions in his regular work at Urssa, Ill.

E. A. Cole, Washington, Pa., writes: "July 20th was a day of great rejoicing in this historic church. By the inspiration and successful leading of President Cramblet of Bethany College we raised \$3,100 to begin the erection of a second church building in Washington. The contract is let and work begun. Three confessions and two very large audiences yesterday. Two baptisms and six by letter not reported previously; sixty-nine added to the First church and enlarged offering to all boards since we came Oct. 6, 1901."

The Bible Briefs which Dr. Willett has been contributing to the "Century" for several weeks past have now



CHRISTIAN CHURCH
ATHENS, OHIO.

been compiled in a small pamphlet, published by the Christian Century Company and sold at 10 cents each, or 60 cents per dozen, or \$3 per 100. These Briefs are intended particularly as aids to a simple and yet general knowledge of the important facts regarding the Bible, and will be found useful in connection with prayer meetings, Sunday schools, Bible study classes and other religious services, or for private study. The orders which have been received already will be filled as soon as possible.

The Christian Standard is making quite an unenviable record in criticizing everything in sight adversely on the basis of unreliable reports by prejudiced and indiscriminating men. Its total misapprehension of the great work our noble Christian women are doing shows a humiliating lack of information on the part of the editor. No unprejudiced man who reads the Missionary Tidings could so completely misrepresent the Christian Woman's Board of Missions in their great work of saving university students from skepticism and training many of them for Christian service. It would be well for the Christian Standard if

its editor would consider the character of the witnesses who through the columns of the Christian Standard are promulgating false impressions upon our brotherhood. It would be hard to find two men less balanced and discriminating in their judgment to say nothing of their unsavory records in certain localities than the men who have furnished the editor of the Standard his material for misrepresenting the educational work of the C. W. B. M. and the character of the Christian (Disciple) students who attend the University of Chicago. The newspaper report that Mr. Rabb, who is furnishing the Christian Standard with the most indiscriminate articles, has been arrested for receiving a bribe of \$50 from a saloonkeeper may not be true. But those who know the man fear the liquor dealers as well as the Christian Standard have made a club out of a moral weakling to injure the cause of Christ.

THE LANDLADY'S SON.

Set Right by a Boarder.

Most people are creatures of habit. The person who thinks he cannot get along without his morning drink of coffee is pretty hard to convince unless he is treated like Mrs. Clara Hoffman of Portland, Ore., treated her landlady's son. She says: "Having suffered with stomach trouble for several years I determined to discontinue the use of coffee and try Postum Food Coffee."

I carefully followed directions for making and the result was a beverage very pleasing to the taste. I induced my husband to give it a trial and soon noticed the improvement.

He complained of 'heart trouble,' but as he drank coffee I felt sure that this was the cause. It proved to be so, for after having used Postum for a short time his 'heart trouble' completely disappeared.

Last year we went East and while there boarded with a private family. Our landlady complained of sleeplessness and her son of obstinate stomach trouble. It was a plain case of coffee poisoning in both. Knowing what Postum had done for me, I advised a trial but the son declared he wanted none of that 'weak, watery stuff.' Well, I had been making Postum Coffee for myself and husband, and next morning I offered him a cup and he drank it, not knowing what it was. 'Well,' I said, 'You seem to like Postum after all.' 'What,' he exclaimed, 'that was not Postum; why, that tasted fine. Mother, if you learn to make it like this I will always drink it.' The next morning she watched me and I explained the importance of allowing it to boil long enough. After that we all drank it regularly and our landlady and her son soon began to get well. They continued its use after we returned home and recently wrote me that they are improving daily."

CHICAGO DEPARTMENT

Douglas Park.

Bro. J. Harry Bullock of Gloucester, England, will occupy the pulpit on August 31st and September 7th. Bro. Bullock, during the past year, has been studying for the ministry at Eureka College, Ill.

Our pastor, Claire L. Waite, will spend a few weeks with his parents at Cedar Rapids, Iowa.

Englewood.

Bro. Faunce, from Indiana, who was formerly one of our elders for two years and who is highly respected and well beloved by many of our members, filled the pulpit both morning and evening, giving us good sermons and much fatherly counsel and encouragement.

Bro. N. S. Haynes, who is also held in loving esteem for his works' sake as a former pastor of this church, filled the pulpit morning and evening of the 17th inst. Good audiences and excellent sermons marked the day. Bro. Haynes having resigned at Eureka after a four years' pastorate, is under engagement, beginning Sept. 1, with the First church of Lincoln, Neb., a strong congregation of 400 members, who are to be heartily congratulated on securing so able and godly a minister.

Our beloved pastor, Bro. C. G. Kindred, will be with us next Lord's day, which fact of itself is sufficient to bring out a full house. Bro. Kindred has already been with us for three years, during which time he has won our hearty and undivided love and esteem for his Christian work and strong sermons.

We are preparing to reorganize our Sunday school home department, and have arranged to make this the subject for our prayer meeting on Sept. 3d in place of the regular subject. All those who believe there is work for and need of a home department, and also all those who think they are opposed to them, as well as those who do not know what they are or what they are expected to accomplish, are cordially invited to attend this meeting.

Humboldt Park.

W. B. Taylor has been preaching for us for the past few weeks, and our summer audiences have kept up well.

Bro. Bunting has been chosen superintendent of Sunday school and starts off with promise of better things for our interesting little school. The Sunday school gave a tally-ho party and picnic in Lincoln Park last Saturday a week ago.

The Christian Endeavor Society has been revived and reorganized, largely through the efforts of Bros. Ferguson

and Patterson. It starts with the vigor of youth and the experience of age.

The Misses Henless are much missed in all our work. No more faithful servants of the Lord are enlisted in this city. They are spending their vacation at their old home near Sterling, Ill.

Mr. McCloskey, the brother of Sister Simpson, is suffering with typhoid fever.

Hyde Park.

The pastor, Dr. E. S. Ames, will begin his third year with his church Oct. 5. On that Sunday the subject of the sermon will be the mission of this local church.

The financial condition of the church is very encouraging. All current expenses for the year have been met. There has been paid into the debt fund \$1,297. About \$600 in new subscriptions will be needed to decorate the church and liquidate all floating indebtedness. The contributions to missions have been increased.

Prof. Willett will conduct the Wednesday evening study of the harmony of the Gospels only one week longer. The class has been large and very appreciative of his most excellent teaching.

We had the pleasure last Sunday of hearing Rev. C. C. Rowilson of Indianapolis, an intimate friend of the pastor. Bro. Rowilson is one of the ablest preachers among the Disciples and has rendered a fine service at the Third church, Indianapolis, where there are a thousand members.

Our Endeavor meetings are distinctly unique and helpful. They are held at different homes at 7 o'clock Sunday evenings and are conducted in the most informal conversational manner.

Early in September the church will be redecorated and painted. Funds for this purpose and for meeting all obligations of the church are being solicited. There is good reason to hope that October 1 the church will be free from debt.

A number of Disciples have recently moved into this vicinity, and others are coming. The great majority, however, of Disciples who come to Chicago never unite with our churches. Is it because they are not well trained before they come, or because our churches in the city are inefficient, or both?

Jackson Boulevard.

Bro. Nichols has returned from a few days' outing in Northern Wisconsin. He reports five days' fishing and five sermons preached during the time.

A number of our members are ill with typhoid fever.

Bro. Pierce of the Cook County Sunday School Association visited our school Sunday and gave a pleasant and helpful talk.

The Sunday services were well at-

tended. At the morning services Prof. G. A. Peckham of Hiram College assisted in the services. At the close of the morning service pledges were taken for the payment of our mortgage indebtedness.

The C. E. meeting was an unusually helpful one. Many good thoughts were drawn from the lesson and all felt that it was good to be there.

Bro. Nichols' sermon was full of helpful thoughts and the large audience was very attentive.

One of the visitors at our morning service was Bro. Horace Munson of Central Christian church, Denver, Col.

Metropolitan Church.

Sunday evening Bro. Scoville delivered an illustrated lecture on Palestine before an audience that crowded the large auditorium of the Peoples' Institute. Over one hundred views were given, many of which were colored and some were moving pictures. A large number of the views were taken by Bro. Scoville during his trip through the Holy Land, which made the lecture the more interesting. Bro. DeLoss Smith sang two illustrated songs aside from special numbers by the Choral Union and the Metropolitan Male Chorus. The collection which goes into the building fund, was \$61.90. The entire service was a tremendous success in every way. Great enthusiasm was awakened by the vivid pictures and the graphic words of description by Bro. Scoville.

The Sunday school has gone almost beyond control. The attendance was 436; Collection, \$16.55 and fifty new scholars were enrolled. Bro. Scoville had 79 in his Bible class. Sept. 7 is the last Sunday of the contest, and the school is working for an attendance of 500 by that day.

North Side.

We had two large audiences again yesterday, with two additions by letter at the morning service.

Brother H. A. Easton worshiped with us, but he came in so shyly no one knew it till after the benediction.

Married: Walter Scott Crozier of Chicago Heights to Miss Eva Charlotte Gilpin of Hanover, Ind., at the residence of Mrs. Richardson, 413 Belden avenue, Aug. 20; and Edwin J. Macintyre to Miss Edgla Gertrude Parkinson, both of Chicago, at the church, Aug. 23, O. P. Spiegel officiating. These two couples have our very best wishes.

The ladies are covering our church floor with a new carpet this week.

The C. E. Society and their friends enjoyed a most delightful lawn party Saturday evening at the residence of Mrs. W. B. Taylor. Ice cream and cake were served.

The C. E. and their friends are to meet in Lincoln Park at 2 p. m. Labor Day and enjoy an evening lunch and lake bath together. All are invited.

Correspondence

EUREKA COLLEGE.

Walnut Grove Academy had been in existence for a few years when the Illinois legislature on Feb. 6, 1855, granted a charter providing for the founding of Eureka College. The institution for nearly half a century has been training men and women for useful service in the various activities of life. The aim from the very first has been to emphasize the fundamental things in education and in life.

Friends of the college everywhere have been rejoiced to hear in other years of the gifts of Mrs. O. A. Burgess, Thomas E. Bondurant, Thomas Underwood, Mrs. Harness-Tuttle and many others. During the last fourteen months there has been cause for still further rejoicing. The large gift of Mrs. Deborah Bandy of Danville is well known. Thomas Bondurant of DeLand has proposed to give 120 acres of land on conditions accepted by the board of trustees provided \$100,000 is raised for all purposes by Oct. 1st. Dr. N. B. and Mrs. Sarah J. Crawford propose to endow a chair of \$25,000. A number of others are giving \$1,000 and \$1,500 each. Whether the amount required can be raised will depend on the earnestness with which a few prosecute the work and the willingness with which the friends far and near respond to the call. It is hoped there are a number of others who will make large gifts and that there are a very much greater number of others who will make small gifts. Some provision must be made whereby a great many people will share the necessary burdens. It is confidently believed that this want is being provided for.

The Eureka College Aid Association is an important factor in the development of the college at home and abroad. At first this was a local organization formed by the women of Eureka; later it was extended to other parts of the state. Recently many of the friends have been planning for a still further enlargement of the work. Men are to be received on equal terms with women, local clubs are to be formed, a new name more suggestive of the aims and purposes of the organization is to be given it. The committee on new constitution is to report at the state convention at Jacksonville Tuesday morning, Sept. 9. The time has come when the opportunity is given to every earnest Disciple in Illinois to show his faith in Christian education by his good works in the Illinois Christian Education Association. The minimum membership fee is \$1 per year. Thousands of members ought to be secured in the next few months.

The college faculty now represents

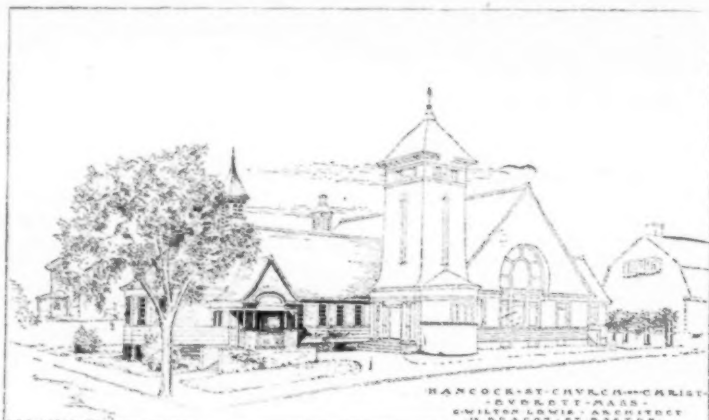


Figure 1.—Illustrating the enlargement of the building at the side. See article page 1023.



Figure 2.—Illustrating the enlargement of building by use of basement. See article page 1029.

better than ever before the thought, ideals and progress of the educational world. It is recognized that no one can teach all he knows, that one's training must extend some years in advance of what he expects to teach. Four of the faculty have each done from two to three years of graduate work in New England universities, chiefly at Harvard. Two others have done similar work at the University of Michigan, and another at the University of Chicago. The Faculty Club of the college has made during the past two years some important studies of current educational subjects.

Students are admitted to the freshman class upon certificate from the best four-year high schools, and those from the smaller schools are given full credit for all courses as far as they meet the entrance requirements. The number of students coming from the best high schools is annually increasing; yet by far the larger part of matriculates comes from the smaller schools with only one, two or perhaps three years of high school instruction. Many of these schools are

not equipped to teach well all the subjects they offer. Thus, many students come to college who have little or no high school training, or having quit school with the grammar grade, after a few years see the need of a better education and hope ultimately to complete the college course. Such persons being more mature do not care to, and should not re-enter the public schools where the classes are necessarily conducted for much younger pupils. Eureka College desires to meet this condition and feels justified in offering a thorough four years' preparatory course, equal to the best high schools of the state. While the course offered is a four years' course counting fifteen credits per week, yet the student of strength, ability and push by special permission may be allowed to take more than the regular amount of work and thus get into the freshman class, as some do, even in three years. Students having completed the common branches are admitted to the first year's work without examination. Some of the special advantages in students doing their preparatory

work here are: Subjects taught by the regular college faculty, laboratories and library at disposal of preparatory students, use of gymnasium and instruction by a trained physical director, full share in all the student enterprises and that growth and culture that college environments afford.

The usual work of the various departments will be continued. Miss Daisy Dunton, a graduate of the Art Institute in Chicago, and during the past year assistant in drawing in the Illinois State Normal University, will have charge of the art department. The past year was a marked success in the commercial department. Every effort will be made to advance the interest the coming year. Music and education will continue to attract many students who are doing at the same time some collegiate work. The College Glee Club, the Mandolin Club and other organizations afford an opportunity for development in public work.

Last year the college library and the laboratories received a magnificent gift from Mrs. Harness-Tuttle. During the present year further additions have been made. The library is excelled by few as a working college library. In literature and history it furnishes facilities for research to those seeking such opportunities. The laboratories in biology, physics and chemistry are adequate for college teaching. The college is keenly alive to the demands made by the world for men of affairs, and realizes the fact that it lives in an age of invention and unsurpassed activity in the application of the principles and methods of science in the arts and life of men. Still, the college is not utilitarian. But on the other hand, it is clearly seen that one can render only a poor and halting service to the higher life of men without this training in modern science.

The Bible school under the direction of Prof. Radford and Prof. Silas Jones is doing most excellent work in the special preparation of young men for the ministry. There is the same demand everywhere for well equipped workers in this noble profession.

Lida's Wood, the young ladies' boarding hall, is in charge of Mr. and Mrs. A. W. Ross. They have had four years of successful experience in educational work. The young men's hall was remodeled last year and will provide comfortable quarters for twenty-five or thirty young men. Rooms are assigned in both these halls in the order of application.

The college year has recently been changed from three terms to two, the first half year opening Tuesday, Sept. 16, and closing Friday, Feb. 6; the second half year continuing from Feb. 10 to June 18. Founders' Day will be celebrated at the end of the first half year. The prospects for the year are promising. A large number having already engaged rooms and board. A

number of families have moved in the past few days and others are soon to come. For information concerning rents, rooms, board, courses of study, apply to the president.

R. E. HERONYMUS.

Eureka, Ill., Aug. 21, 1902.

BRO. TAYLOR RESIGNS.

W. B. Taylor has presented his resignation as C. W. B. M. evangelist and superintendent of missions, to take effect on or before the close of the missionary year, Nov. 1, 1902. The past year has been full of hard work, in which much has been accomplished. His meeting at Harvey was blessed of the Lord. The meeting at Ashland made possible the building of their new house, which will be dedicated Sept. 14th. The new house at Douglas Park was dedicated during the time of his labor with them. The meeting following the dedication added 22 members and greatly strengthened the church. The meeting at Evanston resulted in 12 additions, and the opening of a new mission at Wilmette, which is manned by the Evanston forces. Bro. Taylor is now preparing for a tabernacle meeting with the Maplewood mission, which will doubtless mean another new church before the close of the year. He has labored with the Humboldt Park church during a part of the year and hopes to solve their property problem in the near future. His work speaks for itself.

Bro. Taylor reports that the Irving Park church will dedicate their beautiful house of worship the third Sunday in September, and he will preach the dedicatory sermon.

The Harvey church has the money in hand to make their final payment on their property. The West Pullman church has completed their basement and remodeled their house. This has been a year of material progress for our mission churches.

DR. WILLETT AND THE PEOPLE'S CHURCH.

Several notices have appeared of late in the Chicago papers regarding the call of Dr. Willett to the People's church, meeting in McVicker's theater. The church was for many years under the pastoral direction of Dr. H. W. Thomas, a former Methodist preacher, but for many years occupying an independent platform. About a year since Dr. Thomas gave up the church and Dr. Frank Crane of the Hyde Park Methodist church was called to the pastorate. With his coming a total change was made in the character of the organization and a straight-out evangelical message has characterized the services during the past year. Dr. Crane has, however, received a call to the Union Congregational church of Worcester, Mass., and finding himself inclined to work in a quieter field, where opportunity would

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To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the Christian Century who needs it a trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach trouble, or are bothered with constipation, do not fail to write to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle. It is sent free and prepaid. (30)

be larger for literary work, he has accepted the call. It was his earnest desire as well as that of the trustees that Dr. Willett should take the pulpit upon his departure, and an invitation was extended to this effect. There were many reasons which made such a plan desirable, and it has been strongly urged by representative Disciples in Chicago, including most of our ministers. At the same time the urgent duties involved in Dr. Willett's work at the university, both in connection with the Divinity House and his departmental work of residence instruction and the University Extension lectures, have determined him against the acceptance of this call, so that it may be definitely announced that he will not take the People's church.

THE OMAHA CONVENTION.

There are to be some features connected with the convention of 1902 that were never before thought of. We have already given your readers notice of the plans for a great evangelistic campaign to be held in Omaha at the time of the convention. For the sake of those who may not be posted with reference to this feature, will say that it is intended to hold evangelistic meetings upon the streets of our three cities each day at the noon hour, and also in the evening between the afternoon and the night session. Meetings will also be held in shops, factories, department stores and other like places. We are sending out letters to some of our best speakers asking them to assist in this work, and the responses which are coming to us are gratifying indeed.

Another feature of very general interest is the non-partisan Prohibition rally, which is to begin on the evening preceding the convention proper. This rally will be opened on Wednesday evening, October 15th, with an address by Oliver W. Stewart of Chi-

INCREASE YOUR CAPACITY FOR HARD BRAIN WORK.

Horsford's Acid Phosphate supplies just the material that is most wasted by brain workers and nervous exertion—the Phosphates. (10)

1316

cago, and will continue through the entire day on Thursday. The program is made up of some of the greatest temperance workers in America. On the program we note the names of such well-known men as G. L. Wharton, D. R. Dungan, W. J. Lhamon, F. W. Emerson, George F. Hall, T. F. Sweeney, Simpson Ely, J. H. O. Smith and others, equally well known. Bro. W. H. Boles, who is to preside over this meeting, says that this promises to be one of the greatest temperance meetings ever held in America. Those who expect to attend the convention should arrange to reach Omaha in time for this rally. As tickets are on sale in Western Passenger territory, on October 15th, and as the date of sale in other territories will conform to the selling date in the Western Passenger Association, you can get to Omaha by the evening of October 15th or at latest in time for the opening session on the morning of the 16th.

It gives us pleasure to announce that Mrs. Princess Long, of California, has been secured to sing. Those who heard her during the sessions of the Jubilee Convention in Cincinnati will be willing to travel many miles to hear her once again. Her sweet solos are never forgotten. In Mrs. Long we have an example of unselfish devotion to the Master's cause. On the concert platform there is no question but that she could command as large a hearing as singers like Patti, Melba and Nordica. But she prefers to sing the sweet old songs of Zion. We have no doubt that even now she has that best of all rewards, the consciousness that her songs have brought many souls into the kingdom.

Illinois Convention.

The state convention meets at Jacksonville, Sept. 8-11, and all who expect to attend are requested to send their names to Miss Matilda Dinsmore, 346 West Court street, that city.

The railroads give a rate of one fare and a third for the round trip on the certificate plan. Take a certificate for every ticket you buy, informing the agent that you are going to the Illinois Christian Missionary convention. No reduction on tickets of 75 cents or less.

We have a good program, the best report in our history, and the church gives lodging and breakfast free.

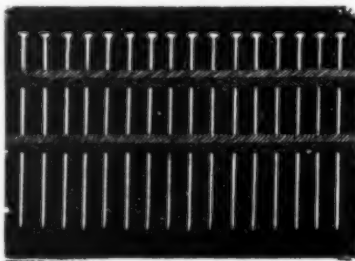
J. FRED JONES, Sec'y.
Bloomington.

BLOOD WILL TELL

122

If impure, upon your general health; strength will be replaced by weakness, your complexion dotted with outbreaks of impurity. More than one hundred years ago a root-herb remedy for bad blood was compounded that has never been equaled—Dr. Peter's Blood Vitalizer. Not to be had of druggists. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

PIN POINTS WITH WHICH TO PRICK YOUR CONSCIENCE.



Can you slight the Church Extension work with a clear conscience?

The Extension work was started and a board placed in charge by the brotherhood. Can you neglect to support it?

The board can only do what you empower it to do with your offerings. Dare you withhold them.

It is the Church of Christ, pure and simple, that the Board of Church Extension is seeking to help. Will you slight your Master's cause?

Does not your heart stir within you as you think of 2,800 homeless bands of Disciples? Will you fail to do your part to better their chances for permanent life?

When the good churches of the land are rolling up offerings to the Lord's work in September can you be happy in withholding your help?

Many churches refuse to help Church Extension because they have buildings to repair at home or missions to house. Take the offering anyhow. There are always some to give.

If a church fails to give to Church Extension it is because they lack information about the work. Can you refuse, as the pastor of God's flock, to withhold information that would give pleasure and get money?

Is it right to spend missionary money organizing churches and preaching to gain new converts and then let them die for lack of the necessary buildings?

There are 100 worthy mission churches waiting to see what the September offering will be. These ought to be helped at once. Will your church refuse it?

The foxes have holes and the birds of the air have nests, but multitudes of God's children have no church homes they can call their own.

Why do we spend 50 cents and a dollar here and there for trifling things of earth and then refuse our dollars to help extend our Master's kingdom?

If you refuse to preach on Church Extension and call for the offering, then go to your Lord in prayer and make an excuse. Have you a reasonable one to give to him?

Every homeless mission in the land should observe Church Extension day. The very fact that you are homeless is a reason for your taking the offering. You appreciate the need of a home.

At one HALF THE COST Lion Coffee

has better strength and flavor than many so-called "fancy" brands.

Bulk coffee at the same price is not to be compared with Lion in quality.

In 1 lb. air tight, sealed packages.

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That only 833 churches observed Church Extension day last year is enough to humiliate our brotherhood and this fact alone should so make our consciences lash us that the churches would arise in a body to pour in their offerings in September.

State Mission Notes.

There are some things I know that I would not have you know for the world, but there are some things I know which I am anxious that you should know concerning our state convention at Springfield, Sept. 22-25.

The Southwestern Passenger Association has granted a rate of one fare for the round trip from all Missouri points on their lines. This means every Frisco station, every M. K. & T. station, all of the K. C. Southern stations in Missouri, and all points on the Missouri Pacific south of the main line from Kansas City to St. Louis; the main line is in Western Passenger territory and is not subject to the concession.

I know that we have applied for the same rate in the Western Passenger Association, but I don't know whether we shall get it or not. We hope so, we think so, but please don't ask us for "a reason for the hope that is in

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us," as it would be impossible to give it. You will note that this gives us a one fare rate from as far north as Hannibal on the "Katy," and by the same lines from Kansas City. We hope to make it uniform all over the state.

I know that the people of Springfield are anxious for our people in Missouri to come to that convention. They have come north for years; they want you to come south once, and then you may want to come again. To this end they offer as a special inducement

FREE ENTERTAINMENT.

This is not our regular custom, but they were so anxious that you should come that they wanted to overcome the objection of the cost of the somewhat longer railroad journey by making your entertainment absolutely free; no cost at all for board or lodging.

I know that our people are intensely interested in this coming convention. Many are talking about it and planning to go; and I know that if the preachers of the state will make the endeavor they can make this the largest convention we have had for years. The people generally are prosperous; they have money to spend; many want to take a little outing. What more pleasant trip that to go to the Queen of the Ozarks and attend this convention? It will bless them and they will bless our cause in all that region. It would be a sad comment upon our people if this convention was not an immense one.

Just one thing more that I know that I want you to know and that is not a cause for gratitude at all. I know that many, very many churches which have promised us an offering for state missions have not yet sent it in, and I know that unless they do there will be a deficit to report at this coming gathering. I am pleading that it may not be so. I am praying the dear Lord that the hearts of his people may be opened toward this work. I am entreating the preachers that they will not fail us in this crucial hour. My faith is strong that there will be no failure.

Brother, sister, it may depend upon you, individually, personally. Let there be such a rally for state missions as will enable us to make the greatest, the best report for years.

Yours in His Name,

T. A. ABBOTT.

311 Century Bldg, Kansas City, Mo.

There was a man who married an angel, clipped her wings, and then swore at her because she did not fly to do his bidding.

Did you ever make the mistake of roasting your wife instead of the butcher when the meat was tough?

Where the saloon is the poor man's club, it is the poor woman's hell.

How many old maids, think you, would seek a divorce from celibacy?

HIRAM COLLEGE

HIRAM, OHIO.

A Co-educational College. Thoro Classical, Ministerial, Philosophical and Scientific courses. Large and experienced Faculty, commodious buildings, helpful literary societies, active Y. M. C. A. and Y. W. C. A., efficient departments of Music, Art, Oratory and Business. Thoro Preparatory department, well equipped Gymnasium and Astronomical Observatory, two fine Ladies' Dormitories with steam heat and electric lights. A Dormitory for Ministerial students decidedly reducing their expenses. Beautiful, high and healthful location in village without hurtful allurements. Waterworks fed by purest spring water. Motor line to Cleveland. Excellent advantages, expenses moderate. Session opens September 22, 1902.

For catalogue, address the President,

JAMES A. BEATTIE.

BETHANY COLLEGE

THOMAS E. CRAMBLET, A. M., LL. D., President.

Sixty-second session begins Sept. 23. Courses offered: Classical, Ministerial, Scientific, Literary, Preparatory, Normal, Music, Oratory, Art, Book-keeping, Shorthand and Telegraphy. Eighteen professors. Buildings thoroughly repaired and refurnished. Ladies Dormitory equipped with all modern conveniences, including steam heat and electric light; an ideal home for young ladies. Expenses very low. Reduced tuition to ministerial students and children of ministers. College year divided into three terms. Cost of board, room, fuel, light and tuition as low as \$130 per year. Ladies and gentlemen admitted on equal terms. For catalogue and full particulars, address the president,

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Christian College FIFTY-SECOND YEAR

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Academic Degrees of B. A., B. S. and B. L.

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Beautiful park of eighteen acres. Tennis and Basket Ball.

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Next session opens September 15, 1902. Rooms should be engaged early.

For engraved catalogue address SECRETARY CHRISTIAN COLLEGE, Columbia, Mo.

MRS. W. T. MOORE and MRS. L. W. ST. CLAIR, Principals.

Christian University

Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

Dr. CARL JOHANN, President.

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Full Collegiate Training

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KENTUCKY UNIVERSITY.

Kentucky University is the successor to the oldest seat of learning west of the Alleghanies—Transylvania University. George Washington and John Adams both contributed to its support. Such men as James Shannon, John B. Bowman and Robert Milligan did much to lift Kentucky University into the front rank as an educational institution. Burris A. Jenkins, A. M. B. D., the present president, is qualified by natural endowments, thorough training and experience to lead Kentucky University with its able faculty into still larger usefulness. The Carnegie library, soon to be built on the college lawn, will be a fine accession to the equipment of the university. We give our readers a fine article on architecture in our Church Extension number by President Jenkins. A picture of the library will be found on another page. The grounds, buildings and endowment of the university are worth considerable over \$500,000. The university is also by gifts of stock the largest owner of Hamilton Female College. The cash endowments of the College of Liberal Arts and of the College of the Bible aggregate more than \$325,000. The grounds and buildings of the medical department in Louisville are valued at \$75,000.

Organization.

The university comprises five colleges. The colleges are divided into schools each under the immediate direction of a professor, who is assisted, when necessary, by competent instructors. There are sixty-one professors and instructors who are scholarly and efficient teachers of wide reputation.

The session of the College of Liberal Arts, of the College of the Bible and of the Acadamey begins on the second Monday in September; and that of the Medical Department on the first day of January. These colleges, with the exception of the College of the Bible, are open to both sexes.

Courses of Instruction.

The College of Liberal Arts comprises the following schools: Greek, Latin, English, French and German, Mathematics, Astronomy, Natural Science, Sacred History, Civil History, Philosophy and Sociology. In each of these schools excellent courses of instruction are offered and considerable freedom is allowed in the selection of special studies or of groups of studies that lead to the various degrees. A major subject may be chosen for more extensive study, and about this may be grouped minor or subordinate subjects. This college offers groups of classical, literary or scientific studies

leading to both bachelors' and masters' degrees.

In the College of the Bible, courses are offered in the following schools: Sacred History, Christian Doctrine and Church Polity, Church History, Hermeneutics and Exegesis, Homiletics, Hebrew, Philosophy, Biblical Criticism, Hellenistic Greek, the Hebrew Prophets, Music and Elocution. This college confers no degree but gives a diploma certifying that the English or the Classical Course has been completed. Young men who wish to pursue special studies are admitted to any classes which they are prepared to enter.

The Normal School, in addition to the preparatory courses of the academic and medical departments of the university, offers professional courses that prepare for the examinations required for a county certificate, a state certificate, or a state diploma; and courses that lead to the degrees of bachelor and master of pedagogy.

Women's Department.

Since 1895, young ladies have been admitted to the classes of the university. Nearly one hundred availed themselves of this privilege during the past session. The Ladies' Hall is a beautiful residence of the old southern type, in the best neighborhood of

the city. It is conducted by a cultivated Christian woman, Mrs. J. S. Botts, who is admirably adapted to be a chaperone and friend for young women. Board in this hall is \$4 per week. Those desiring to enter the Hall should address the president at once, as the number of rooms is limited. Those unable to enter the Hall can find good homes by writing the president.

Kentucky University is the only institution in Kentucky of coeducational character, of collegiate rank, which possesses a lady on the faculty, Mrs. A. R. Bourne, professor of history.

Baltimore Letter.

That which is of chief interest to many of the Virginia Disciples during the summer is the Piedmont Assembly. Its situation is ideal, being on the outskirts of Gordonsville and almost at the foot of the Blue Ridge mountains. A number of new cottages had been erected during the year and consequently a larger number of campers than usual were on the grounds. Allen Wilson was the Assembly preacher this year and his sermons were very helpful. He preached every evening and frequently spoke in the day sessions. In his work as an evangelist thousands have been added to the church. I heard also W. S. Hoye, Richard Bagby, P. A. Cave and W. J. Hall, and on the program were F. D. Power, E. L. Powell, W. J. Wright, O. B. Sears, E. B. Bagby, B. A. Abbott, C. P. Williamson, H. C. Combs, A. F. Bagby, H. C. Walker and F. W. Troy. The woman's session was one of the best. Our women know how to conduct their conventions. This part was in charge of Miss Belle Childs, Mrs. Richard Bagby and Miss Neva Wayland. Those on the program were Miss Carrie Anderson, Miss Ellen Kent, Mrs. O. B. Sears, Miss Ella Anderson, Miss Mary Hankins, Miss Fannie Trice and perhaps others. Miss Mae Humphries played the piano, Bro. Clark the organ and Bro. Thompson was the leader of the music. This might be counted the best program that the Assembly has had in its five years of existence. It is growing and its future usefulness seems to be in the direction of a social and educational gathering rather than evangelistic. They need a good hotel there and the Piedmont Assembly will become a permanent resort for those looking for health and comfort. E. R. Perry, though feeble, was there; also M. H. H. Lee and W. L. Cave. Prof. been quite ill, was able to attend in the closing days; B. P. Smith was the chairman, C. M. Houston was the general superintendent, and a good one. Bro. Hughes, one of our young preachers, was there, and a host of good people were on the grounds, and these go to make the assembly a thing of enjoyment.

Twenty-five miles away is Beth-age

church, and from this place I am sending this letter. Z. Parker Richardson has been pastor here for twenty years and it is counted as one of the best churches in the Piedmont district of Virginia. Bro. Richardson preaches the gospel, teaches in the public school, performs marriages, buries the dead, writes deeds, surveys land, insures property and lives—and many other things that go with all these good things. He is held in high esteem here. In some respects this is a rare neighborhood. They have a good church building, recently built, and fine crowds to attend church. Quite a number of Richmond people spend their summers here. Many homes have from a dozen to two dozen boarders, but that which interested me most was the kindly feeling that the neighbors seem to have for each other. "You see that man; he is one of the best men that ever lived;" "That lady there, well, she is one of the best in the world"—one will hear expressions like these many times a day as he talks with the people. I have not heard an expression to the opposite. They seem to love each other.

I am here in a meeting for a week and there have been a number of additions, and certainly it is pleasant to be here. Most of my time has been spent in the hospitable home of Captain and Mrs. R. A. Trice.

The Baptists have thirteen churches in this county—Louisa—and the Disciples have eight. These are by far in the majority. Other religious bodies follow, but the Baptists and Disciples ought to be one here and everywhere. All divisions in the church of our Lord are carnal and therefore is heresy. The great question dividing Protestantism to-day is baptism. There is but "one baptism" says Paul, and there can be no appeal from it. The burial into the baptismal grave is one of the loveliest sights in all the world. It makes our real birth-day into the Kingdom of God.

PETER AINSLIE.

OUR MASTER.

Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

No fable old, nor mythic lore,
Nor dream of bards and seers.
No dead fact stranded on the shore
Of the oblivious years.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good.

—John G. Whittier.



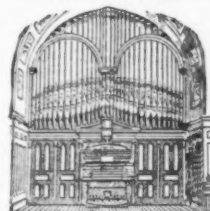
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Price, Fifteen Cents

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DORCHESTER, ILL.

53.65

73.98



This illustration shows how the Cracker-Oregon property lies, and its proximity to "E. & E." and "North Pole" mines.

"Finally Brethren"

The end of the stock sales of the Cracker-Oregon Gold Mine is in sight. The series is almost fully subscribed for.

IT HAS BEEN A REMARKABLE SALE,

And it has been a most gratifying experience for me, for it has proved that the investing public have faith in my offerings and are willing to back their faith with their dollars.

I shall guard their interests just as faithfully as I do my own.

There are plenty of "mines with merit" to be exploited without taking chances with unknown quantities about which there is an element of chance.

The mining industry is growing, but the day of the "pickaxe prospector" is over.

It is a business in these days that calls for equipment, and men—and those two necessities take money.

I shall keep my stockholders posted on the doings at the Cracker-Oregon mine, just as I have done with the Turnagain.

The Allis-Chalmers Co. have the order for the mill, which will be large enough to take care of a battery of twenty stamps. Ten stamps will be enough to take care of the ore at first, until more of it is uncovered, and more tunnels are run, then another ten stamps can be added very easily.

This mill will be up and ready for ore by October.

WORK ON THE TUNNELS IS BEING RUSHED DAY AND NIGHT.

The Cracker-Oregon will take its place among the producers early in the winter.

THE REMAINDER OF THE STOCK IS OFFERED AT 50c A SHARE!

The man who invests in it at 50c will double his money within the year. And he will draw handsome dividends for years to come, for

THIS IS BOUND TO BE A BONANZA.

The ore is there. The management is in the hands of substantial business men. The mine is in the midst of the great producers.

LOOK AT THE CUT.

You will see that the Cracker-Oregon is rubbing elbows with the famous "Eureka and Excelsior," a mine valued at over seven million dollars, while on the other side of the ridge lies the equally famous North Pole, where \$10,000.00 ore is frequently uncovered.

We think that we have a greater property than either of these; certainly the ore already taken out leads us to expect great things when we get in on the ledge and begin to drift with the vein.

I would like to close out what is left of this stock quickly.

If you want to make an investment that is gilt-edged, let me urge you to lose no time in sending in for further particulars, for I much prefer having

A Thorough Investigation Before You Buy A Share.

I will help you in your looking up, and you will find that everything is just as represented.

Write to me or one of my agents, and in buying stock make all checks, drafts, etc., payable to Lee S. Ovitt, Fiscal Agent.

Will you act promptly on this?

THE OREGON DEVELOPMENT CO.

Minneapolis, Milwaukee, St. Louis, Boston, Pittsburg.

Address, LEE S. OVITT, Fiscal Agent.

Suite 300-312 Merrill Building,

MILWAUKEE, WIS.



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